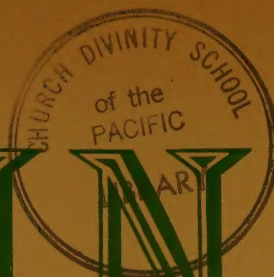


CHRISTIAN EDUCATION



FINDINGS

JUNE 1961



School's out!



- 3 The New Look in the Seabury Series
- 5 Foundations of the Family Service
- 7 Dietrich Bonhoeffer, Apostle of Freedom
- 10 The Best Way to Learn
- 13 Civil Defense and the Church

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New subscriptions must reach us *before July 20* to insure your receiving the September issue in time for the opening of church school.

FINDINGS will continue to provide helpful suggestions for all leaders of church school classes and youth and adult groups. Be sure to order enough copies for all these persons.

The September issue will feature articles which present the emphases and trends in Christian education today as they have emerged over the past six decades. The Rev. John W. Suter, Mrs. Theodore O. Wedel, Mrs. Robert M. Webb, and the Rev. David R. Hunter all contribute articles of interest both to those Churchmen who attend General Convention and those who hold leadership responsibilities back home.

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CHRISTIAN EDUCATION

FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO IS
RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

Contents for June 1961

Volume 9, Number 6

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- 5 **Foundations of the family service** are theological, rooted in a proper understanding of the nature of the Church and her liturgy, asserts the Rev. Don H. Copeland.
- 7 **Dietrich Bonhoeffer, apostle of freedom**, is portrayed by the Rev. John C. Fletcher. Bonhoeffer's writings from a Nazi prison still give direction and courage to fellow Christians in all parts of the world.
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The New Look in the Seabury Series

by Cynthia C. Wedel, Member, National Council
and Lester W. McManis, Executive Secretary,
Division of Curriculum Development

With the publication of revised courses for the third and ninth grades, the Seabury Series adopts a new form while holding to its original purpose.

HAVE you taken a new look at the "new look" in the Seabury Series? Don't miss it, because this is revision with a difference! Frequently, when books are revised, they are given a new cover, a few minor changes are made, and a little new material is added. But Seabury Series revisions are not done in this way!

Before the first Seabury Series course was published, a plan was made for careful evaluation *in the field* by teachers using the materials, and a schedule for regular and thorough revision was set up. If you have been using Seabury materials, you may have taken part in this process, and you will be interested to see what has happened as a result of your suggestions and criticisms. If, as a clergyman, director of Christian education, teacher, or parent, you found the first Seabury materials a little frightening in their dynamic new approach to the problem of Christian education, you will most certainly want to look carefully at the revisions.

At the request of many teachers, the material in the 1961 revisions has been arranged in "units" of work. Within each unit there are suggestions of ways to get started, specific plans for each session, many helps for the teacher, additional resources, and suggestions of where to go next. Teachers who feel the need for concrete help from the teacher's manual will have it. Yet they will also have a wide degree of freedom to meet the interests of their own pupils, because they can decide which of the units to use at a particular time. More experienced or more adventurous teachers will have a manual full of resources which can be used as seems best to them.

THE CHURCH'S TEACHING
can become a greater reality in their lives
NOW...



The 1961 Seabury Series informational brochure.

The sound theological and educational basis of the Series has been retained in the revisions, as well as its unique relevance to the everyday lives of students and to the religious questions they are asking at different ages. The Bible, the Prayer Book, and the Hymnal, along with the six volumes of *THE CHURCH'S TEACHING*, continue to provide the basis for all of the courses. The revisions have been made in the important area of *how* to do it. Now the inexperienced but earnest teacher can lead children and young people through significant and creative experiences in religious growth.

Christian education cannot, of course, be achieved without some effort. But wide experience has proved that there are many adults in the Church who would gladly teach if they could be assured of adequate training and help. The national Department offers this help by way of a filmstrip, two teacher training films, the *Teacher Training Guide*, and *FINDINGS*. Given such help along the way, and the support of the revised manuals, church school teaching can become one of the most rewarding ministries of the lay man or woman.

Christian education faces a dilemma in that the Christian faith is unchanging, while the world around us and our own lives are in the midst of profound revolution. To present unchanging truth which is always relevant to the "changes and chances of this mortal life" is not easy. Yet, in the judgment of many scholars and theologians, including a considerable number outside the Episcopal Church, the Seabury Series has managed to do this far more effectively than any other curriculum material. It is especially gratifying, there-



The eternal teachings of the Church need to be told in terms of the present so children and adults alike can understand and respond to God's action.

fore, to know that the new Seabury materials, maintaining this excellent quality, are presented in a manner that will make them usable by any parish which takes the task of Christian education seriously.

Don't fail to take a new look at Seabury Series!

New This Summer

Two revised teacher's manuals in the Seabury Series are being published this month: *Many Messengers* (third grade) and *Challenge, Trust, and Faith* (ninth grade).

In *Many Messengers*, the experiences of an imaginary teaching team, Mac and Sally Bennett, immediately involve the reader in the task of teaching a third-grade class. Part I helps the teacher or observer by telling about the Bennetts' problems and successes in their first year of teaching. In these opening chapters, Mac and Sally look at their job, learn about the children in their class, use the manual's plan for a first session, think about and decide what unit they will use next, and plan for the end of the year's work. The Bennetts' experiences are designed to help actual teaching teams grasp the purposes of the course, so that they become second nature in planning and working. The purposes are:

1. To help children understand that God loves all people.
2. To help them toward a better understanding of their relationship to the people they meet every day.
3. To help them participate more fully in the worship of the Church.

Part II provides clear and helpful material on how to plan and work within units, both in getting started and in moving forward. Besides units for the beginning of the year, there are rich units on the Church seasons and on such general subjects as "Symbols," "Life of the Parish," "Christians in Every Kind of Place," "The Healing Ministry," "Churches Are Different," "Heroes of the Church," and "In Many Languages."

Part III is packed with resources for use throughout the year. It includes stories, information about

Christian symbols, a short "history" of the Prayer Book, games, audio-visual materials, and creative activities.

In addition to all of these, the packet of teaching aids continues to be available as an integral part of the third-grade course, as does the pupil's book *Our Prayers and Praise*. The pupil's book contains the services of Holy Communion and Morning Prayer, with short commentaries, and the collects for the Church Year with explanations of the Church Year and its seasons. Detailed help is given in the manual on how to use the text and illustrations.

Challenge, Trust and Faith, the revised ninth-grade teacher's manual, develops a thoroughly rich, varied, and exciting course around this purpose: to help ninth-graders achieve a relationship of trust with a God whom they know in their own experience—and, through His grace, to arrive at greater understanding of the people in their lives.

An abundance of extra help for the teaching team has been provided here as in *Many Messengers*: detailed cross references, signposts to help move back and forth in the manual, units worked out in detail to help the teacher and observer get started, questions for opening discussions and exploring subject matter, and other material to be used as needed. Suggestions are provided on how to work within the units and how to move from one to another. Units drawn from the experiences of ninth-graders treat such themes as "The Pressure of Group Opinion," "Is It Smart or Is It Wrong?," "Betrayal by Friends," "Going Steady," "Being Important," "Living with Russia," and "Exploring Space."

Units dealing with the questions ninth-graders have about the Christian faith include: "If Adam and Eve Were the First People . . .," "How Can All of the Bible Be True?," "How Do We Know God Exists?," "The Growth of Faith," "What Does God Ask of Us?," and "How Can We Respond to Him?"

The manual also includes several units based on the student reader *Old Testament Roots of Our Faith*, which will make the student book a more useful class resource. A full-section on "Methods and Resources" completes this very helpful and usable manual.



The Eucharist as celebrated at St. Michael's Church, Village of Colonie, N.Y.

Foundations of the Family Service

by Don H. Copeland, Rector
St. Stephen's Church, Coconut Grove, Fla.

A CHANGING pattern of Sunday worship has gradually spread over the Episcopal Church in the past two decades. In most dioceses and parishes of every shade of churchmanship, in towns and cities large and small, we now witness an emphasis upon a midmorning service that has become, or is rapidly becoming, the principal Sunday service of the parish. It is often, if somewhat loosely, referred to as the "Family Service."

This has wholly supplanted the "Sunday School" of an earlier generation, which gathered children at an hour apart from their elders for a snippet of "worship" often consisting only of hymn, creed, collect, and a prayer or two; or truncated Morning Prayer read in a gloomy parish hall, followed by a lesson taught by a handful of devoted women.

Today children of all ages, or at least from the primary department upward, experience with their elders the full life of worship of the Church as given in the Book of Common Prayer. This, normally, and we should add, properly, is the worship of the Church at the table of the Lord in the Holy Communion. In South Florida, our bishops emphasize the central place of the Holy Eucharist in worship and, in their capacity as pastors of the people, tell us that the purpose of this weekly parish gathering should be the Breaking of Bread.

In various ways determined by the needs of the local situation, children are dismissed for church

school classes that are taught by men and women, often in teams, who have dedicated their time and talent to a study of their subject. The adults who remain have the benefit of a sermon or class wherein the ministry of the Word is continued from its enunciation in the Liturgy.

From a superficial view it might be said that this metamorphosis of our Sunday worship habits is the result of sociological factors: larger families, widespread automobile transportation, suburban living with houses at even greater distances from the parish church. Undoubtedly many such factors have contributed to this change.

I wonder, however, how many of our people realize that these sociological factors have been quite secondary? The primary reasons for the return to the ancient canonical hour for the principal Sunday service, at which the majority of the parish family, old and young, gather around the Holy Altar, are theological reasons. Beyond and beneath the "Family Service" lies the theology of the Liturgical Movement.

What is the Liturgical Movement? Dr. Massey H. Shepherd, Jr., defines the Liturgical Movement as "a revival of Christian corporate worship, a profound interest in the origins and meanings of the Church's historical forms and practices of worship, and a concern for their relevance to the problems of our contemporary world."

... Foundations of the Family Service

In the history of Christianity it seems that every generation, or at least every century, faces the task of redressing the underemphasis or overemphasis of some phase of Christian doctrine. The Liturgical Movement can be described as the twentieth century's recovery of the Church's true doctrine about itself, of its own nature. For Anglicans, it means once again knowing the meaning of the teaching of the Prayer Book that "The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members"; that it is "the Communion of Saints" (the baptized)—that it is not a human organization or group of human organizations, but can only be understood as "the mystical body of . . . Christ our Lord" (Collect for All Saints'). So important is this that God "dost assure us," by the sacred banquet of "the spiritual food of the most precious Body and Blood of . . . our Saviour Jesus Christ," that we *are* "incorporate in the mystical body of [His] Son, which is the blessed company of all faithful people" (the baptized, the people of the Faith). And because of this, we are heirs of His kingdom.

Worship's True Meaning

With this understanding of the nature of the Church, worship is seen in true perspective. The liturgical worship as prescribed for us in the Book of Common Prayer, heir to the Christian ages, is the worship of the whole Body—Head and members. It does not consist of the fragmented worship of separate individuals who happen to be in one place at one time (a congregation of worshipers), but is the worship of the Body (a worshipping congregation, the People of God).

Furthermore, this is seen to be the primary function of the Church. A critical restudy of the history of Christian worship has made it clear that before all else—Christian ethics, social service, good works—and be-

neath all else was the corporate worship of the Church. *This*, the Breaking of Bread—the ministry of the Sacraments, combined with the ministry of the Word (solemn proclamation of the Gospel and the teaching of the apostles interpreted in the light of the Hebrew Scriptures by the Church's accredited teachers)—this is the reason for the assembly of the faithful in peace, in war, and in times of persecution. From this and this alone, the Church has derived the power to go forth from its assembly and do battle with the powers of "sin, the world, and the devil," taking Christ, received at the altar, into the market places, the highways and byways of the world.

Participation

The laity by virtue of their baptism are sharers in the ministerial priesthood of Christ. All participate as one family in Christ in the life and worship of His Holy Church.

This understanding corrects the balance of emphasis. No longer is it thought desirable that the congregation should be "dumb hearers," sitting stolidly and listening to a sacred concert by a choir, or a "one-man performance" by a priest. The parts of the Liturgy that belong to the laity are no longer usurped by trained singers using elaborate musical settings beyond the ability of the majority of worshipers. The people with one voice offer the prayers assigned to them, lifted up in the simple, ancient melodies as adapted to English by Merbecke, or by the use of the older Plainsong (plain, because this "song" could be sung by untrained voices), conveniently printed in our official Hymnal.

Participation in worship means that we are recapturing a degree of understanding and of taking part in the Church's life, especially the life of the Church at worship, which the modern American corporation, the modern American suburban community, and the American government grants to the American citizen. If, in the not-too-distant past, men were passive and sought psychological satisfaction in observing—be it at a football stadium, in the baseball bleachers, in a theater, before a TV set, or in church—the man of today increasingly shows his propensity for initiative and self-activity ("do-it-yourself").

"The Family Service," we can now say, is not alone a service of convenience for human families of fathers, mothers, and children. Rather, it is *the service* of the *Family of God* gathered in one place, around one altar, under one Head, even Christ our Lord, for whom His apostle, the bishop, or His representative, the priest, speaks, "takes, blesses, breaks, and gives" the Holy Food. The Family of God, in turn, unites in this thanksgiving offering. We pray acceptance of "our souls and bodies, to be a reasonable [spiritual], holy, and living sacrifice," knowing full well that, by reason of our sins, we are unworthy to offer God any sacrifice. Yet we can and do offer "this our bounden duty and service," our sacrifice of praise and thanksgiving.

Condensed from *The Palm Branch*, Diocese of South Florida, October, 1959, by permission.



Family worship at the Church of the Redeemer, Baltimore, Md.



Dietrich Bonhoeffer

Dietrich Bonhoeffer,

Apostle of Freedom

by John C. Fletcher, Rector
R. E. Lee Memorial Church, Lexington, Va.

Conflict with the State

Bonhoeffer was born in 1906 in Breslau, now a part of East Germany. He grew up in an outlying section of Berlin amid the families of the most gifted German scholars of that area. Pursuing the study of theology at Tübingen and Berlin, Bonhoeffer soon began to fulfill the promise his instructors saw in him as a great contributor to the life of the Church in Germany. A brilliant student, he presented his doctoral thesis, an investigation of the social structure of the "fellowship of the saints," when he was only twenty-one. In 1930 he was made a member of the theological faculty at Berlin. His classes and seminars were favorites among students because of his encouragement of academic freedom.

Because of his devotion to freedom, Bonhoeffer strongly opposed German National Socialism. In 1933, the year of the Nazi upsurge, he was cut off the air while speaking against the inherent dangers of being "leader-conscious." Along with hundreds of other Ger-

AT SOME point in our lives, most of us have encountered a particular person who has opened our eyes for the first time and allowed us to behold ourselves as we really are. Such a person becomes instrumental in opening the floodgates of our minds, in bringing meaning to bear upon the deepest questions of our hearts. Sometimes a book may also fulfill this role, answering our continuing need within the Church to gain insights for ourselves and our world. Dietrich Bonhoeffer and his books are proving to be the source of such insight for our generation. Through his writings, Bonhoeffer invokes profound honesty and self-examination by calling for an encounter between Christ and the reader.

Bonhoeffer's stature has grown immeasurably since his death at the hands of the Nazis in 1945. His name has come to command attention in the studies of Christian groups all over the world, especially when those studies are directed toward the ministry of the laity—that is, the ministry of the Church in the world.

The costliness of the Word of Jesus Christ is the underlying theme in Bonhoeffer's life. To live completely in this world means living with Christ.

man Christians, he found he could not make the compromises the new government demanded of the Church. Breaking away from the German National Church, Bonhoeffer and others formed what was to become the "Confessing Church," one of the strongest forces in the resistance movement in Nazi Germany. Serving this Church as an instructor in an underground seminary in Pomerania, Bonhoeffer wrote two of his most significant and widely read books: *Life Together*, a study of the meaning of Christian community, and *The Cost of Discipleship*, a deeply moving book on what it means to be a follower of Christ.

Imprisonment and Death

The years from 1939 to 1943 found Bonhoeffer actively involved in the resistance movement, taking great risks in the service of the Confessing Church. He was exposed and arrested by the Gestapo in April, 1943. Bonhoeffer's imprisonment was the beginning of a new period of life and work. The letters he wrote

from prison to friends and relatives were in themselves sufficient to give him a place alongside St. Paul, John Bunyan, and other great Christians who wrote under similar circumstances. There is no more exciting and poignant story in modern times than the ministry of this prisoner as revealed in the collection of his letters.

Following Bonhoeffer's execution, Reinhold Niebuhr wrote an article entitled "Death of a Martyr" (*Christianity and Crisis*, June, 1945). Bonhoeffer's life, as well as his death, had the quality of sainthood. His life, work, and death is a rich contribution to the heritage of the Christian Church.

Eberhard Bethge, one of Bonhoeffer's closest friends has said, "... The costliness of the Word of Jesus Christ is the underlying theme in Bonhoeffer's life." His work and life were a unique combination held together by one dominant theme. To this reader the theme sounds like this: *to live completely in this world means living with Christ*. These words have a powerful meaning for any person desiring a Christian



"God allows himself to be edged out of the world and on to the cross It is not by his omnipotence that Christ helps us, but by his weakness and suffering." (*Prisoner for God*, p. 164.)

ministry in the world. In the past few decades there has been a great deal said and written about what Christians should be and do today; Bonhoeffer is one of the most lucid and helpful speakers on the subject.

Christ and the World Come of Age

In his letters from prison, Bonhoeffer outlined to a friend his ideas about our present world. Looking at the history of man's search for knowledge, he wrote, "The movement . . . towards the autonomy of man (under which head I place the discovery of the laws by which the world lives and manages in science, social and political affairs, art, ethics and religion) has in our time reached a certain completion. Man has learned to cope with all questions of importance without recourse to God as a working hypothesis. In questions concerning science, art, and even ethics, this has become an understood thing which one scarcely dares to tilt at any more. But for the last hundred years or so it has been increasingly true of religious questions also . . . As in the scientific field, so in human affairs generally, what we call 'God' is being more and more edged out of life, losing more and more ground." (pp. 145-146)*

To Bonhoeffer, it is a sign of "adulthood" or maturity that the modern mind no longer uses the concept of God to answer its own questions. "Man's religiosity," writes Bonhoeffer, "makes him look in his distress to the power of God in the world; he uses God as a *Deus ex machina*. The Bible however directs him to the powerlessness and suffering of God; only a suffering God can help. To this extent we may say that the process we have described by which the world came of age was an abandonment of a false conception of God, and a clearing of the decks for the God of the Bible, who conquers power and space in the world by his weakness." (p. 164)

Then Bonhoeffer poses the question "How can we reclaim for Christ a world which has come of age?" (p. 157) This question sets the stage for reformulating what it is to be a Christian in the world. He makes it unmistakably clear that to be a Christian means "to participate in the sufferings of God at the hands of a godless world." (p. 166) It means that we must be grasped at the "center" of our lives and then plunge into the life of our world. If we live with Christ in this way, we will have a part in His contemporary suffering and His present victory in the real world around us.

A quotation from another letter may help us see more clearly Bonhoeffer's idea that Christians must be "worldly." This letter was written on July 21, 1944, the day following the unsuccessful attempt by members of the resistance movement to assassinate Hitler. "I . . . am still discovering up to this very moment that it is only by living completely in this world that one learns to believe. One must abandon every attempt to make something of oneself, whether it be a saint, a converted sinner, a churchman, . . . a righteous man

or an unrighteous one, a sick man or a healthy one. This is what I mean by worldliness—taking life in one's stride, with all its duties and problems, its successes and failures, its experiences and helplessness. It is in such a life that we throw ourselves utterly in the arms of God and participate in his sufferings in the world and watch with Christ in Gethsemane. That is faith . . . and that is what makes a man a Christian . . . How can success make us arrogant or failure lead us astray, when we participate in the sufferings of God by living in this world? . . . I am glad I have been able to learn it, and I know I could only have done so along the road I have travelled." (p. 169)

At this point, nervous readers of Bonhoeffer begin asking, "What room does this leave for the Church?" Bonhoeffer's theme is the Church. He builds on reality, and there is nothing more real for him than the presence and action of the Living Christ within His Body, the Church. "The community of Christians springs solely from the Biblical and Reformation message of the justification of man through grace alone." (*Life Together*, Harper & Brothers, 1954, p. 23)

Meaning for Christian Education

For those of us who are involved in Christian education, a figure like Dietrich Bonhoeffer has great value in helping us to re-examine our *primary ways of thinking and doing*. The basic conditioners of any man's life are his ideas and concepts. Certainly, part of the equipment necessary for teaching is a well-informed idea of where we stand as Christians and a realistic view of the meaning of the world in which we live. These are the A B C's of life in the Christian community and part of the basic fundamentals of teacher training. Theological education is not just a course for those persons in training to become ordained ministers; it is an ongoing education for all those who seek a ministry of their own.

Another area of Bonhoeffer's importance for Christian education is that he is a living part of our Christian heritage. For those teaching courses involving the themes of witness and the story of the Church, there is a wealth of meaning in the story of Bonhoeffer's life. Children take on the hue of the world around them. In an age when it is so easy for them to believe, along with most adults, that one is a Christian because it is the "right" thing to do, the story of a man who was glad to die for his Lord can be a new and thrilling experience.

Bibliography of Bonhoeffer's Works in English

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Ethics (The Macmillan Company, 1955. \$4.00)

Temptation (The Macmillan Company, 1955. Paper \$1.00)

Creation and Fall (translated by the author of this article) (The Macmillan Company, 1959. Paper \$2.00)

*Quotations in this article, except as noted, are from *Prisoner for God*. Copyright, 1953, by The Macmillan Company. Published in England under the title *Letters and Papers from Prison* by SCM Press. Reprinted by permission.

The Best Way to Learn

*In this chapter reprinted from The Ladder of Learning,
a distinguished educator helps teachers evaluate
eight different learning experiences.*

by Victor Hoag



A FAIR test of your education is how much remains with you through life. This applies to religious, as well as general, education. In the church school, planned for children and youths, how can we be sure that the experiences we offer will be permanent, deep, and for life? The test for the learning of purely factual matter is whether it can be remembered years afterward. Perhaps more important in religion than factual recall, there are those standards, attitudes, habits, and emotional patterns which were well started in childhood and are still operating in adult life. Such a person has been well taught. Or perhaps it would be more accurate to say that his *learning* experiences have changed him permanently.

Our sketch shows the experiences in organized schooling by which learning is stimulated, guided, and accomplished. Teachers employ these ways according to their skill and knowledge of the arts of teaching. Some teachers use only one or two; others know how to adapt all of them from time to time to fit differing goals of teaching. On a single day several of these methods may be utilized. The day's theme or the pupils' age level or past lessons may cause a single one to be stressed almost exclusively. The training and educational philosophy of the teacher will also determine which methods are used.

The Ladder of Learning

Which of the following eight ways of learning is best? They are arranged here in an ascending scale of value. Our test is: How much does the pupil learn in a way that will last for life? Which way or ways will make such an impression that the things learned will be remembered and used always? Note that in this analysis the *learning* process is described. *Teaching* will be devised to provide these learning experiences.

From *The Ladder of Learning*. © The Seabury Press, Inc., 1960.

(1) *Hearing* in the classroom is the most common and yet the lowest level of experience. This is to say that *telling* (lecturing, explaining, instructing, preaching, or reading aloud from a book) makes little permanent impression. Without some way of response, the spoken words of the teacher are not long retained. They are, indeed, "gone with the wind." By this method, the teacher, using his voice, gives factual information in the presence of the class. Personal warmth and a touch of emotion may enhance the effect, but there is still only speaker and audience. Unhappily, the largest part of our traditional teaching in the church school is carried on by this method. The untrained teacher knows scarcely any other way.

(2) *Seeing* enhances hearing and quite often accompanies it. The gestures and facial expressions of the teacher may help, particularly if he knows how to look directly at his pupils and catch every eye. Add pictures, charts, blackboard to the teacher's words, and you have the much-advertised "audio-visual education." We see this in its most inflated form in television. Flip the switch and you are bathed in an ever-flowing stream of sight and sound. How much is remembered? Does it make any permanent impression?

In the church school this combination of sound and sight has been utilized mainly through projected pictures—the grandchild of the old magic lantern. We project slides, filmstrips, and movies. In addition, we use flannelgraphs, printed pictures of all sorts, and our old faithful blackboard—now frequently displaced by the newsprint pad. In both steps (1) and (2) it should be realized that, although the pictures and the talk may be greatly improved, these still make little permanent impression, because the pupil is passive and inactive.

(3) *Echoing* is the playback of the teacher's own words. The teacher gives a summarizing phrase, saying: "Class, repeat!" Sometimes an individual is called

upon to repeat. Again, prescribed questions and answers may be employed, and the pupils required to use these until they can give them back exactly. This is the catechetical method, with its authoritative wording, which dominated the educational field for centuries in the Church. From the point of view of the Church's leaders, this may have been justified as a means of preserving the Faith without error from generation to generation. It took little account of childhood needs, of changing phraseology, and of vital learning. We still have the catechism, now modified into the Offices of Instruction, as well as some privately prepared catechisms of exact verbal summaries of what it is thought the well-trained Christian ought to know. These have value as carefully prepared compendiums of theology and may be of use to teachers as a check on their own grasp of the Faith. The logical and systematic arrangement of these catechisms may help in planning lessons, too. But as the end purpose of Christian education these are now recognized to have far less value for life than some of the activity methods that follow. Thousands of people now living will never know the catechism, but they may become informed Christians by other means.

It should be noted that echoing is not to be confused with *memorizing* selected passages from the Bible—hymns, psalms, and prayers for devotional use throughout life. These might be classed as aspects of personal skill in employing the treasures of the Church's culture. By "echoing" we mean here simply the effort to secure response by calling only for exact repetition of set words. A teacher of the youngest children often does this under the impression that he is giving them a vocabulary or at least helping them to say something when they are too immature to have original answers. This is, indeed, a kind of response, but of little value for remembering.

Forms of Self-Expression

(4) *Reciting* in your own words is the beginning of original participation. Recitation is sometimes spoken, sometimes written. Until you can *put something into your own words* you have not really grasped it. The finding of words to express what has been perceived is at the heart of all learning. Some ideas may be too difficult to express readily, and other ways than words may have to be found, but the effort to express ideas for yourself results in true learning, and this will last. The finding of ways to *restate* the prescribed lesson first given by the teacher is the experience at this level. Later, at step (6), personal expression will be achieved in relation to a *group*.

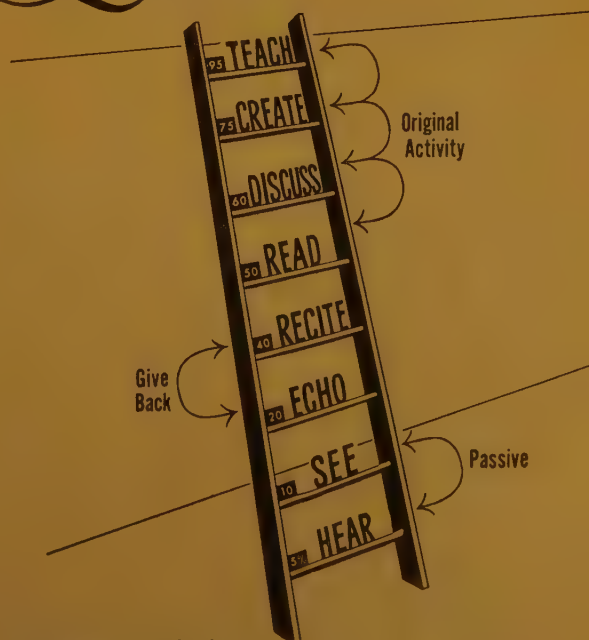
This step and the following ones may be considered varieties of self-expression. They often interweave, so that the pupil employs now one, now another. The use of words in many forms is basic to all human relations and communication. Many of our pupils will never be able to express themselves brilliantly, but nearly everyone can be original—that is, do it in his own way—and it is our privilege as teachers to lead them to this life-giving experience. The theme of religion, dealing with the inmost matters of the heart and involving all our motives, supremely calls for

self-expression. Therefore, teachers, help your pupils to start saying or doing things in their own way. This is how we grow into persons.

(5) *Reading* requires effort and concentration. You either keep on reading or put down the book—or fall asleep. If you are reading for a purpose, as when making a report or for teaching others, you have the added effort of interpretation and rephrasing in your own words *for someone else*. Reading takes us directly to the minds of others. It helps us share in the accumulated treasures of our culture, and vastly widens the resources of the classroom. Reading by the pupil is employed in our church teaching both in the class and at home from about the fourth grade on. The teacher's encouragement to do research and report can make reading a rich part of religious education. In school and throughout life we acquire much of our knowledge from the printed page. The act of reading is voluntary and a personal achievement. It therefore makes a deeper, more lasting impression.

(6) *Discussion* is a high level of learning experience when planned and guided well. This is the area of the so-called group dynamics. Today we more often speak of discussion as conversation with a purpose. There are three factors involved in a good discussion, and if all three are operative, there will be an intense and permanent way of learning. These are: (a) The *individual* participant, who is stimulated to find expression for his own vague ideas in ways new to him and in areas of thought that he has not entered

THE LADDER OF Learning



The proportion of what the learner may REMEMBER ALWAYS is shown by the % given on each step

... The Best Way to Learn

before. Or he may be helped to clarify his present ideas by conflict and adjustment to others. (b) The *theme*, or problem, stated by the leader or chosen by the group, which is developed freely through the stages of definition and clarification, conflict, personal adjustment, conclusion or decision, and, frequently, action. (c) The *group*, to which the individual willingly gives himself, using it first for audience, then support, and finally for sharing and fellowship. The rise of a better understanding of the group marks a new day in education, and this experience is wonderfully suited to religious education.

When a class truly becomes a group—not just a captive audience for the teacher's talk—then a quality of learning may be experienced which will surely sink deeper and last longer than any of the preceding levels.

Deeds as Well as Words

(7) Come up one more step. You have not really accomplished anything yet, you have only played with words. *Doing* is necessary for learning. When a teacher skillfully provides a way (or contrives to stimulate us to find a way) to express a theme in some physical form, it strikes deeply into us, and much of it will last forever. We are a part of all that we have done, and our achievements have made us. In the school laboratory we learn by going through each experiment for ourselves—not by merely watching the instructor perform it. We learn by drawing, making, performing. This may include writing, for this is a physical effort, with a finished product. In the teaching of religion, creative writing may include prayers, hymns, poems, litanies, letters, and definitions. Pupils may turn to any or all of the arts—acting, singing, modeling, painting. In worship, too, we use our bodies as well as our minds. The lower steps are an approach, but this is learning that will be with us forever.

To illustrate how, in one or two sessions, an ordinary class might use all of the seven steps described above, consider the following brief account: A fifth-grade class was to see a filmstrip on the Good Samaritan. The teacher first briefly explained what was to be shown, describing the scene with our Lord and the lawyer (step 1). The filmstrip was shown, with a script and some impromptu remarks (step 2). The teacher then asked the class to identify the principal characters and to answer, in the words of the parable: "Which was neighbor?" (step 3). Next, various children were asked to describe or to give their reaction to a particular point in the filmstrip (step 4). They then took up their Bibles and silently read the original story, after being asked to look for any points added to, or left out of, the filmstrip (step 5).

The following Sunday the group carried on the theme in a developed discussion, starting with the teacher's stating that it's hard to be a neighbor to people you have never seen. The class soon raised points of their own and wanted, toward the end, to do something helpful—perhaps for some local family or institution. This was the group (step 6). On the third

Sunday this class completed plans for a trip to an old people's home, taking them treats and singing for them (step 7).

Let Pupils Teach, Too

(8) Some experts in pedagogy would leave the matter here—with activity as the high point of learning. You might say that when the pupil has learned by hearing, seeing, echoing, reciting, reading, discussing, and doing he has received all that the learning process can offer him. Yet there is one step even higher. Let me introduce you to the topmost step by a familiar parable.

A young man, about to flunk his senior year at college, wrote home, admitting the sad fact to his father and mentioning also that he might yet pass if he could be tutored intensively. His father wired: "Get the best tutor. Spare no expense." Whereupon the boy asked his adviser to recommend the best tutor on the campus.

The adviser made the classic reply: "Tutor? Get a pupil!"

This is a truth too little appreciated. Teachers know the most because they have had to prepare for teaching. And teachers remember the most because they are the most involved in the complete process of teaching. Teachers must master their subject, not for personal interest, nor to pass a school test, but to give it to others. And in so preparing and then teaching, they must know their pupils and all their needs, limitations, and possibilities. Teachers gradually grow to meet the demand that people are to be taught, not just subject matter. For many people, the call to do some form of teaching is the only motive for learning, once schooldays are past. You never really know something until you have tried to pass it on to someone else—in a form that can be grasped by your students and with an enthusiasm that will send them on to make their own discoveries.

The moral for us in the Church? For teachers, let your pupils do some of the teaching. Visit any public school and see how a child stands before the class and conducts a drill. For the clergy, make it your constant purpose to see that as many of your people as possible be given the transforming experience of teaching. For teaching is the best way to learn.

This, then, is our Ladder of Learning, shown in the drawing. You will climb up and down its rungs many times as you practice the arts of teaching. To add some meaning, we venture to suggest a percentage for each step. This is not based on any tests or research. It is the writer's own estimate of *what proportion of the matter studied* will be most likely to be *remembered* through life. Make your own estimates if you will, but see the ascending values of the different forms of learning. You will use all of them in your class; use the higher ones more often.

Our estimate: People (of all ages) may remember 5% of what they hear, 10% of what they see, 20% of what they repeat, 40% of what they say in their own words, perhaps 50% of what they read, 60% of what they discuss in a vital group, 75% of what they do or make, and fully 95% of what they teach.

Civil Defense and the Church

by Roger S. Gray, Rector
Grace Church, Long Hill, Conn.

THE place of the Church in a national or local disaster is important. Were war to come, millions of people would be evacuated from large cities, and the only place they would be able to go is to smaller communities all over the nation.

Church buildings in small communities provide the best emergency housing facilities for great numbers of people; the clergy and lay leadership within a congregation is naturally geared to the task of helping others. When hospitals become full as the result of a local disaster, the next best place is the church.

Full knowledge of what is to be expected at such times of crisis can save confusion—and lives. Local Civil Defense units can give real help in making sure our churches are ready if needed. Every congregation ought to be a working part of the community Civil Defense plan as a routine part of its responsibility. War may not come to our country, but, if it does, our ability to preserve our manpower after the first attack, to preserve morale, and to diversify the location of needed stores and emergency supplies can make the difference between winning or losing.

This statement, adapted from *The Sheaf* (monthly magazine of the Missionary District of North Dakota), shows clearly that the parish church has a tremendous opportunity, as well as responsibility, to be a part of the Civil Defense program. The writer recently had the opportunity to learn more about the role of the Church in Civil Defense by attending the first Civil Defense Chaplains' Operations Course in Brooklyn, N.Y. The essence of this meeting, sponsored by the Office of Civil and Defense Mobilization, was that the Church's share in Civil Defense involves two main avenues of approach: an educational program concerning Christianity, democracy, and communism; and cooperation in local disaster plans.

Knowing What We Believe and What We Oppose

Our educational program should be directed toward helping individual parishioners thoroughly understand the philosophy of communism. We need to be aware of the motivations, goals, and other basic principles upon which this godless philosophy is founded. Even more than knowing what we oppose,

we need to know what principles and way of life we defend and advocate.

Several resources for such a study are listed in the bibliography at the end of this article. Books and current periodicals that treat the theme should be made available in parish libraries. Young people's groups and classes should study the subject.

Church Disaster Plan

The second phase of our interest is the organization of a disaster plan. Quite aside from thought of enemy air attack, the possibility of local disaster is sufficient to prompt such action. The Civil Defense agencies have compiled a suggested plan for use in local parishes; each parish must adapt the suggestions and integrate them into its own situation.

Under this plan, the rector or vestry is to organize four main committees. The first committee—for welfare or medical support—has the responsibility of coordinating the congregation's resources with the needs and plans of community welfare and medical services. Plans should be made for using the church buildings for welfare use, possibly as a medical aid station or public fall-out shelter. When such plans are offered by



The first Civil Defense Chaplains' Operations Course, Brooklyn, N.Y.



Victims of a tornado in Flint, Mich.

the local congregation and have been accepted by the area Civil Defense agency, the church facilities become, when needed, an operating unit of the local government for Civil Defense mobilization. This committee should be headed by a member of the parish with professional training in welfare or medical work.

The second committee in the local parish may be called the Committee for Personnel Safety. It is responsible for keeping up-to-date with local evacuation plans; posting instructions; and training ushers, vestrymen, church school teachers, and other parish officers in the meaning of local warning signals and the appropriate actions to be taken. This committee should know which part of the church building offers the best protection against fall-out and make their preparations accordingly.

The third committee has the responsibility for building protection and should include the parish property committee, the sextons or custodians, and any others who are familiar with the engineering equipment of the parish. Church office personnel should also be a part of this committee and should take responsibility for the protection of church records and equipment.

Finally, in each parish there should be a committee for training and education. The clergy should assume responsibility as part of this committee for training their people in the spiritual aspects of Civil Defense, including morale; the clergy should also train chaplain's aides for the community Civil Defense Chaplain's Service. Members of this committee will need to take special training courses on the protection of self and home in time of disaster and should be available to instruct the members of the congregation as to the best methods to insure protection. Training in first aid may also be under the direction of this committee.

The assignment of leadership is one of the most important considerations in establishing a parish disaster plan. Who does the various necessary jobs? What is the chain of command in each situation? How are

supplies, such as Bibles, Prayer Books, Hymnals, communion vessels, food, and medical equipment to be stored in the local parish? How are communications to be set up during the time of a disaster if local facilities in the community are not available? How can water, heat, light, fresh air, and toilet facilities be provided during a time of disaster?

It is our fervent prayer that none of this planning will have to be implemented, but it becomes more apparent every day that we must be concerned with this very vital part of our existence. There is urgent need for each parish and mission in our Church to face danger and become acutely aware of the program of Civil Defense in its community. To do this is not to put our trust in false gods; rather, it is fulfilling our obligation, under God, as citizens of a democracy to protect human life from man-made and natural disasters.

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- Communism and Christ*, by Charles W. Lowry. (Morehouse-Barlow Co., 1954. \$1.75).
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- 56 Informative Publications on Communism* (U.S. Government Printing Office, Division of Public Documents, Washington 25, D.C. Free).
- The Church as a Shelter* (Office of Civil and Defense Mobilization Religious Affairs Office, Battle Creek, Mich. Free).
- Is Your Church Ready If Bombs Should Fall?* by Leo A. Hoegh (O.C.D.M. Religious Affairs Office, Battle Creek, Mich. Free).
- Individual and Family Survival Requirements* (O.C.D.M., Washington, D.C. Free).
- The Family Fallout Shelter* (O.C.D.M. Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C. \$.10).

Sight and Sound

by John G. Harrell

Operation Abolition

Church groups across the country are under great pressure today to show a film entitled *Operation Abolition*. Because there is much dispute and controversy over the accuracy of the film, there are certain things anyone who intends to show it ought to know.

Operation Abolition purports to be a documentation of the student demonstrations in San Francisco during the May, 1960 hearings of the House Committee on Un-American Activities. The theme of the film is that the student demonstrations were Communist-inspired and directed. That this is contrary to the facts has been unequivocally stated by reliable witnesses and by the student leaders themselves. Documentation to this effect is available in a study packet from the National Council. (Write to the National Council, Department of Christian Social Relations, 281 Park Avenue South, New York 10, N.Y. The price is 50 cents per packet. Discounts are available for quantity orders.) For a documentary recording, *The Sounds of Protest*, which creates a far different impression of the facts than does *Operation Abolition*, send \$2.00 to SLATE, P.O. Box 893, Berkeley 1, Calif.

It is significant that the film, made by Washington Video Productions, Inc., a private company, does not state its sponsor or producer. The fact is that it is an assemblage of pictures taken by motion picture and news reporters, footage subpoenaed without payment by the House Committee. The film is introduced by Representative Francis E. Walter, Chairman of the House Committee on Un-American Activities. The narrative, written largely by the committee staff (see *Time* magazine, March 17, 1961), is read by Fulton Lewis III, a researcher for the committee.

Where this film has been shown, it has most likely been in innocence. On the surface, and without further knowledge, it appears patriotic. However, even Chairman Walter and employees of the House Committee have acknowledged that the film contains factual

errors and incorrect sequences. They state that these do not invalidate the film's message.

The film's chief assertion is that the "riots" were Communist-inspired and directed. As impressive proof of the assertion, the film includes a shot of Harry Bridges leaving City Hall, accompanied by the following narration: "Among the Communist leaders who had an active part in the San Francisco abolition campaign and the protest demonstrations was Harry Bridges, whom you see here being escorted out of City Hall by police, moments before the rioting." However, the *San Francisco News-Call Bulletin* of January 26, 1961, reports, "Actually, Bridges was at lunch at the time, and was not at City Hall until the disturbance had been quelled." A final touch of irony is supplied by the *Minneapolis Star* of January 2, 1961: "Bridges appeared at City Hall 'because he had been subpoenaed to appear in connection with a completely different case in another courtroom in the same building.'" Finally Chairman Walter has conceded that this was the film's "minor error." But since the burden of proof for the film's allegations relies so heavily upon this and other sequences showing Communists who similarly were present for the simple reason that they were subpoenaed, the error appears more than "minor."

Let us hope, as the truth continues to reveal itself and become generally known, that *Operation Abolition* will be regarded for what it is, a monstrous deception and an ill token. Meanwhile, let us look toward the honest and inspired uses to which film may be put in the Church and society.

The Church and Radio-Television

Who can doubt that television is the greatest advance in communication since the invention of movable type, and that possibly all future advances in communication will simply be modifications of what we have already achieved? Several years ago we witnessed a commercial international tele-

cast from Puerto Rico on "Wide, Wide World." Now, world-wide telecasting is imminent. Today, an airborne classroom circles the sky over the midwest, beaming class sessions to widely separated schoolrooms beyond the possibilities of conventional telecasting. And yet, last season's programing was incredibly inane. Following the quiz scandals, major networks promised an increasingly responsible program policy. The promises failed to be realized. If one is still looking at television, one knows that this season is still more insipid.

Occasionally there occur, however, isolated programs which make it worthwhile to own a television set. Currently, the series on NBC entitled "The Nation's Future" deserves a wide audience among responsible Christian citizens. Study guides are prepared for use by church and community groups which view the program and wish to continue the discussion among themselves. (For copies of the study guide, write to Alexander S. Rylander, Director, Visual Aid Department, NBC, 30 Rockefeller Plaza, New York 20, N.Y.)

So do not throw away your television. Just be on the alert for the occasionally worthwhile programs which do exist. For instance, in the area of religious presentations, "Look Up and Live" from CBS on Sunday mornings, usually justifies getting up early or arranging to see the program at church.

But the real tragedy is that religious programs on television, and on radio, are so deadly. The Church has a difficult time criticizing the broadcasting industry when it is, itself, one of the greatest abusers, not only of the radio-television mediums, but of the listening audiences as well. With few exceptions, such as "Look Up and Live" and "Frontiers of Faith" on television, and "Music and the Spoken Word" on radio, religious broadcasting is in fact an affront to aesthetic taste, personal integrity, and moral convictions. So true is this that religious programing is often given incredibly low listening slots by the station manager—such as 6:15 A.M. on Saturdays—or the Church must pay for the time or get a commercial sponsor. Even with a sponsor, the Church's program must keep up the station's listener rating, or no reasonable time slot is available even for purchase.

At this point, it is not the stations which are to blame, nor the networks. It is we ourselves. How many times has the Church produced shows worthy of radio or television? With a few exceptions, all of Protestantism (and Roman Catholicism) falls under judgment. The zenith in denominational



From "Look Up and Live."

programming was reached when the Episcopal Church entered the field of television—then in its infancy—with a bold program, "Great Scenes from Great Plays." This program was far ahead of its time—even far ahead of many Churchmen. Such heights have not been reached since.

While local parishes and even dioceses cannot afford to produce their own "Great Scenes," they can produce worthwhile radio and television broadcasts which will be a credit to the mediums. Here is an example.

A few years ago the priest in charge of an isolated mission in a California desert faced the problem of a scattered community and the impossibility of holding a regular church school. Yes, he told me, there was a local radio station. Yes, he could arrange to meet the station manager. Shortly thereafter, the priest was allotted free time on the air. He could talk to his church school members regularly. They all had a fascinating time—writing letters to the priest, hearing the letters discussed on the air, and getting ready for periodic gatherings at the mission on Sunday mornings about once a month. Whole families drove long miles across the California desert for these ever-growing assemblies.

Such use of television or radio not only shows ingenious use of a powerful medium, but a true respect for persons, by acknowledging the circumstances of their lives and affording them the richest opportunities for fellowship in Christ that the Church can offer.

Filmstrip Review

What Do We See of Jesus? Part II
Christian Education Press, color, 61 frames (44 frames for adults, 21 for children), scripts, guide, \$5.50. Available from Christian Education Press (1505 Race St., Philadelphia 2, Pa.) and Pilgrim Press (14 Beacon St., Boston 8, Mass.).

Reproducing art masterpieces in a recipe too rich for most palates, this newly released sequel to *Part I* (FINDINGS, March, 1961) portrays the life of Christ from Palm Sunday to Pentecost.

Granted that perhaps it is "the easy way out," after viewing other methods of visualizing the Gospel narratives in filmstrips, I still prefer Family Filmstrips' "Understanding Bible Lands Series," photographs of Palestine imaginatively organized around the life of Christ (FINDINGS, November, 1959).

Record Review

Vaughan Williams: Mass in G minor; Bach: Cantata No. 4, Christ Lay in the Bonds of Death
The Roger Wagner Chorale and the Concert Arts Orchestra; Roger Wagner, conductor. Capital P-8535, \$4.98; SP-8535 (stereo), \$5.98.

What is possibly the finest chorale today has recorded one of the most important religious works of the twentieth century. The Roger Wagner Chorale offers a brilliant performance of the Ralph Vaughan Williams mass,

based on seventeenth-century English church music forms but with the distinctive qualities recognizable as Vaughan Williams' own.

The familiar cantata by Bach given an equally fine performance.

The technical qualities are excellent. The stereophonic version is a real asset since the Vaughan Williams mass was written for two separated choirs. The musical intent, therefore, is made quite clear by the stereo version, while it can only be guessed at in the monophonic release.

Book Reviews

The Kingdoms of Christ, from the Days of the Apostles to the Middle Ages
By Peter Bamm. McGraw-Hill Book Co., 1960. 368 pages, 365 illustrations, 18 color plates. \$8.95

As one scans this extraordinary book, one becomes aware that the author has a far deeper understanding of "kingdoms" than simply the political governments under which Christianity lived from the days of the apostles to the Middle Ages. He is equally concerned with those other kingdoms of art and spirit.

The book is filled with superb photographs and top-notch color plates. The layout unifies text and illustration, while most similar books present these elements separately. This is a volume to intrigue and delight you.

Perhaps the scholarship is not at the creative edge, such as in Walter Lowrie's pioneering 1947 *Art in the Early Church*, Charles Rufus Morey's extended *Early Christian Art*, or D. Talbot Rice's *The Beginnings of Christian Art* (FINDINGS, February, 1959). But what is offered here is far more engaging for the nonspecialist. The quality of the illustrations, historical interpretations, and sources make this book a standard for time to come.

Theory of Film: The Redemption of Physical Reality

By Siegfried Kracauer, Oxford University Press, 1960. 364 pages, 61 illustrations. \$10.00

This book has been hailed by the chief film theorists as one of the great achievements in film aesthetics. It is certainly this, and more. The subtitle is not to be taken lightly, for after Dr. Kracauer develops his thesis, he explores its philosophical and religious implications. What emerges is a theory of film which must be studied by the Church if we are intelligently to develop a tradition of film-making that is truly Christian.

1961-1962 Supplement to "Suggested Courses for Use in Church Schools"

This Supplement to "Suggested Courses for Use in Church Schools, 1960-61" (National Council, free) brings that pamphlet up-to-date by reviewing courses published in 1960 and by supplying current prices and other new information.

New courses listed here, as in the original pamphlet, were selected as being suitable for use in Episcopal parishes that are not using the Seabury Series at every grade-level. They have been examined using the criteria outlined on page 5 of "Suggested Courses." *When a course does not meet the criteria, it is not included.*

Among the many courses available from different sources, those included here and in the pamphlet contain some of the elements which the Department of Christian Education considers essential to effective teaching in the Episcopal Church. In some cases these courses can be the means of enabling parishes to move toward the use of the Seabury Series, although no one of the courses by itself will achieve this end.

This material, as well as the original pamphlet, was prepared by a special committee appointed by the National Council's Department of Christian Education. The committee has been in existence under various names since 1948. It now includes:

(The Rev.) Albert J. Chafe, Chairman, *Executive Secretary, Department of Christian Education, Diocese of Massachusetts*

(The Rev.) Stanley W. Plattenburg, *Director of Christian Education, Diocese of Southern Ohio*

Irene M. Scudds, *Editor, Division of Curriculum Development, Department of Christian Education, National Council*

Deborah L. Vaill, *Director of Christian*

Education, Immanuel Church-on-the-Hill, Alexandria, Va.

Maxine Thornton (Mrs. L. F. Thornton, Jr.), *Executive Secretary, Children's Division, Department of Christian Education, National Council*

All pages referred to in the following list are from "Suggested Courses for Use in Church Schools, 1960-61."

Nursery

Age 3

3's in the Christian Community by Phoebe M. Anderson. Boston and Philadelphia, United Church Press, 1960. *Teacher's Book*, \$2.50; *Set of 8 Picture-Story Books for 3's*, \$1.50; *Nursery Picture Portfolio (18 pictures)*, \$2.50; *Nursery Manual*, \$1.00.

This is the first course of the new curriculum of the United Church of Christ (merger of the Congregational and Christian Churches and the Evangelical and Reformed Church). It describes its purpose as the furthering of three Christian tasks: "Becoming a whole person; Developing trustful and responsible relationships with others; Growing in relation to God."

The teacher's book is arranged in three sections, each with a series of letters giving the sympathetic, wise, and often humorous counsel of an experienced nursery teacher on what can be expected of three-year-olds; how Christian growth occurs; how to meet problems which may arise; what one needs for space and equipment. There are twenty-three of these letters bearing such titles as: Doing Big Things in Little Space; How to Avoid Being in Three Places at Once; How to Teach When You Are Not Talking—and When You Are; Every Child Asks:

"Who Am I?"; Listen: What Are They Really Saying?; The Use of the Bible with Nursery Children; Discipline, Hurtful or Helpful?

Each of the three divisions has a section on resources which, taken together, supply ample material for a year's work. Here we find suggested schedules, sample teaching plans, descriptions of numerous activities, finger plays, songs, poems, prayers, stories. The latter particularly are a joy in the way they reflect the life of a three-year-old and in their literary quality.

Each of the Picture-Story Books is designed to say one of the following things to a child: there is a place for everyone in our Church; God loves all of His children; death is a natural thing; God's world is orderly and dependable; as we grow, we get to know and trust people outside our home; what happened on the first Christmas; a birthday is a special thing; Jesus loved and welcomed children. The books are illustrated with colorful pictures and are written in so charming and lively a style that adults will enjoy the many times they will be asked to read them aloud to their children.

Pictures in the Nursery Picture Portfolio reflect feeling but not sentimentality. They are done in soft colors. Many of them have fascinating details which may not at first be discerned by three-year-olds, but this very quality may make them interesting to live with. Most of the pictures illustrate the stories. Five are seasonal in emphasis.

The Nursery Manual is a general guide for the superintendent and teachers of the church school nursery department. It sets forth the function of a nursery department as ministering to children from birth to four years of age and deals with work in both the home and church.

This course and the Seabury Series course, *Receiving the Nursery Child*, are similar in organization, areas of concern, and the approach the teacher is asked to make. The United Church course is intended for three-years-olds only. The Seabury course is for three-year-olds, four-year-olds, or a combination of both age-groups.

When They Are Three

Add the following note to the review on page 9. In *Growing*, the Kindergarten parent-teacher magazine, there are several pages of articles, stories, book and record reviews, and other supplemental material for teachers and parents of three-year-olds.

Kindergarten Ages 4-5

The Christian Faith and Life Kindergarten Course.

New information for the review on pages 12-13. Units for the year 1961-62 are: Learning About Our Church; Giving Thanks to God; Keeping Christmas; Jesus Is a Friend; Jesus Teaches; At Easter Time: A Time for Everything; God's Care Through People; The Goodness of God's Creation.

Story Books for each quarter are: fall, *The Little White Church*; winter, *My Book About Jesus*; spring, *Time for Tommy*; summer, *And It Was So*.

Primary: Grades I-II Ages 6-7

The Christian Faith and Life Primary Course. Area for 1961-62, the Bible. Add *Primary Activity Packet*, 18 cents per quarter.

New information for the review on pages 14-15. In this year of emphasis on the Bible, primary children will meet strange people from long ago and from different cultures who speak an almost "foreign" language. Let us remember this as we share with them the wonderful story of God's dealings with His people.

The reading books for each quarter are: fall, *People of the Promise*; winter, *And God Said*; spring, *A King for Israel*; summer, *By the Waters of Babylon*.

Lower Junior: Grades III-IV Ages 8-9

Abraham, Isaac and Jacob. Date on page 16 should be 1947.

Upper Junior: Grades V-VI Ages 10-11

The Faith for Young Churchmen. (See pages 19-20.) New prices: *Pupil's Reader*, \$1.85; *Worksheets*, \$1.00.

The Christian Faith and Life Junior Course. Theme for 1961-62 is the Bible.

New information for the review on page 22. The reading book, *A Promise to Keep* by James D. Smart, tells the Bible story, beginning with Abraham, continuing through the Old Testament prophets, and reaching as far as the beginning of the early Church. This book should never be taken as a substitute for the Bible, but serves as a guide in seeing the Bible as one story. Its greatest contribution is to give the junior help in interpreting the Bible message in such a way that the study of particular passages direct from the Bible is more meaningful.

The Junior Workbook is the pupil's own guide to study and activity, thought and research. The first part is for class use, and the last is a booklet, "Day by Day," for personal daily devotions.

Junior High: Grades VII, VIII, IX Ages 12, 13, 14

Citizens of the Kingdom. (See pages 24-25.) New prices: *Pupil's Reader*, \$2.15; *Worksheets*, \$1.25.

Climbers of the Steep Ascent. (See pages 25-26.) New price: *Student's Book*, \$1.75.

The Christian Faith and Life Junior High Course. The theme for 1961-62 is the Bible.

New information for the review on page 27. The reading book, *Men of Tomorrow*, by Ewald Mand, lifts up the important figures in the history of God's dealings with His people and uses their careers to highlight events of their eras. Junior-highs will be helped to appreciate what it means for men to be called by God to serve Him in all times and situations. It is hoped that they will be able to see themselves standing in a similar position now as persons whom God calls to follow Him into the tomorrow He is building today.

Senior High: Grades X, XI, XII Ages 15, 16, 17

The Rough Years by Chad Walsh. New York, Morehouse-Barlow, 1960. Cloth, \$3.00; paper, \$2.25. *Leader's Guide* by Edward T. Dell, Jr., \$1.50.

The Rough Years is a novel by Chad Walsh, author of the popular work *Knock and Enter*. Here we meet again the children of *Knock and Enter*, now five years older, and face with them the moral and spiritual problems of the high-school set in Blanton.

The *Leader's Guide*, by the Rev. Edward T. Dell, Jr., picks up on the various issues involved in the novel and, in structured units, gives guidance for discussing them in terms of Christian relationships. Nine units deal in turn with the high-schooler's relationships to groups, the opposite sex, society, family, school, the Church, other persons, the self, and God.

The novel itself is in the contemporary idiom and is very readable. Many situations in it can become springboards for discussion of real life issues on the high-school level, especially for juniors and seniors. Care should be taken against the distortion and stereotyping of teenagers as "all problem," as well as the implication that there is a happy ending for every incident.

The creative teacher will want to deal only with those problems which are issues within the group rather than to follow rigidly the unit form of the *Leader's Guide*. Through group Bible study and personal example, the whole treatment needs to be related to the faith of the Church and standards of Christian living to save it from mere sociology. Here, too, are very vital issues for a parents' class.

Our Christian Heritage. (See pages 28-29.) New prices: *Student's Reader*, cloth, \$3.15; paper, \$2.30.

The Religion of the Prayer Book. (See pages 29-30.) New price: \$2.25.

The Christian Faith and Life Senior High Course. The theme for 1961-62 is the Bible.

New information for the review on pages 30-31. The reading book, *The Bible Speaks to You* by Robert McAfee Brown, is a practical volume, helping young persons to see how the scriptural message is related to the problems that concern them today—such problems as peace and war, political activity, vocation, preparation for marriage, and stewardship. Along with the Bible, it is to be used at each class session as a basic text.

Teaching the Bible in Classroom and Church

by William Sydnor

Trinity VII, July 16, 1961

POSSIBLE SUBJECT: Father of the Faithful

BASED ON: Genesis 22:1-18 and the Collect

The story of Abraham's willingness to sacrifice Isaac is central to an understanding of Abraham's place in the memory of his people. It comes from an ancient period when human sacrifice was thought to be an acceptable way to gain a god's favor. The rightness or wrongness of this practice is not the important consideration here. The point is that Abraham believed that God had commanded him to sacrifice his son.

The story tells us two things about the faith of Abraham. The first is that he was willing to give back to God the nation which was to be. The most wonderful possession a man could have in those days was the certainty of numerous descendants; God had promised this to Abraham (Gen. 15:5-6). Should Isaac die, aged Abraham would lose the possibility of fathering a great nation. Secondly, and just as important, Isaac was the only son of Abraham and Sarah. They would have been no less bereaved by the death of their only child than would parents of today.

Remembering this story, people called Abraham "the father of the faithful." For although Abraham could not understand why God wanted to take Isaac, he trusted completely in God's goodness and wisdom and power to do what was best for him and for Isaac and for the nation yet unborn. Real faith is putting our trust and hope in God's goodness, regardless of the cost to us. "Increase in us true religion . . ." we pray (Collect): true religion is built on faith like Abraham's.

Trinity VIII, July 23, 1961

POSSIBLE SUBJECT: God Watches Over Us

BASED ON: Genesis 24 and the Collect

Here we have one of the Bible's love stories—Isaac taking Rebekah to wife. As this is the only Isaac story in the Sunday sequence, I am inclined to read an edited version of the whole chapter, not just verses 1-27. Here is an editing of the chapter which preserves the flavor of the whole. Start with verses 1-7, 10-19. For smooth reading insert here, "And he said," then continue with verses 23-29, 32-33. Omit verses 34-49, summarizing them with the words, "So the man told them of his errand and of what had happened to him at the well." Then continue with 50-52, 61-67a.

The story of Abraham's servant is a good one and deserves to be read well. This will require practice. As you read, try to think how the servant must have felt about his commission and his ultimate success. What thoughts, prayers, hopes, fears must have gone through the servant's mind as he took that long drink from Rebekah's jar at the well! How he must have ached as he listened for the next words she would utter—and what joyful music her next words must have been to him!

The Collect is addressed to God "whose never-failing providence ordereth all things both in heaven and earth." Quite simply, God's providence refers to His guidance and His care for us, His children. Abraham's servant found the right girl to marry Isaac. The servant was conscious that he was successful because of God's providence rather than because of luck, or good fortune, or fate. His attitude can be an example to us.

Trinity IX, July 30, 1961

POSSIBLE SUBJECT: Jacob's Ladder
BASED ON: Genesis 28:10-22 and the Epistle

Isaac and Rebekah married and had twin sons—Esau and Jacob. Genesis

27 explains why Esau wanted to kill Jacob and why the latter had to run away. Our passage (Gen. 28:10-22) tells what happened on Jacob's first night away from home.

Up to this time men had thought of God as the God of a certain territory and of the people in it. If one left that territory, one left the place where God could watch over and protect him. (I would use local county or state names in explaining this.) Jacob thought this was true when he left Beer-sheba to run away to Haran (about 600 miles). In running away from Esau he was not only leaving home and family and friends; he thought he was also leaving his God behind.

Because of his dream, everything was different: God, the God of his fathers, was with him watching over him! He was "afraid" when he awoke—that is, he was filled with awe and holy reverence. He had thought himself to be alone in a desert. Now, as he awoke, he got to his feet slowly and reverently, just as though he had found himself sleeping on the chancel steps in church. "This," he said half to himself, half out loud, "is a holy, reverent place. It is the house of God; it is the gate of heaven!" (v. 17)

Unlike Jacob, we know we cannot leave God behind, no matter how long the journey or how far we go from home. God is faithful, writes St. Paul (Epistle). He is faithful in that He watches over us when temptations beset us, but also faithful in that He never deserts us. We can never go to a place which is beyond the bounds of His love.

Transfiguration, August 6, 1961

POSSIBLE SUBJECT: He Is the One!
BASED ON: Exodus 34:29-35; 1 Kings 19:1-12; and the Gospel

The Feast of the Transfiguration of Christ is the top of the mountain ridge in our Lord's life. Everything before leads up to it, and all after it flows out from it.

You might explain this pivotal occasion to your class or the younger members of the congregation in this way: The disciples had begun following an unusual teacher—an attractive person who had the power to

heal and in whose presence God seemed very close and real. His teaching had special authority; His deeds made His words come true.

After He had been teaching and working among the disciples for some time, Jesus had to find out if they knew who He really was. There probably won't be time for you to tell this incident in detail, but you must say that Peter at Caesarea Philippi acknowledged Jesus as the long-awaited Messiah, or Christ, who would deliver the Jews from sin and bondage. Jesus wanted to confirm this and to strengthen the disciples' faith, in preparation for the strange developments that were to come before He could complete His mission.

This is the setting for the Transfiguration. Moses and Elijah represent the Law and the Prophets of the Old Testament, whose work Jesus is sent to fulfill. Their appearance with Jesus was a sign that God had sent Jesus to stand in this great succession. (See Exodus 34:29-35 and I Kings 19:1-12 for important statements about Moses and Elijah. Also see *The Son of God*, Seabury Series sixth-grade reader, pages 52-57, for a description of Peter's confession and of the Transfiguration.)

Understanding the Transfiguration helps us understand the whole Gospel story.

Trinity XI, August 13, 1961

POSSIBLE SUBJECT: I'm Better Than You Are

BASED ON: Genesis 37 and the Collect

The story of Joseph's childhood is the story of a hate-filled family. Joseph was his father's favorite. The so-called coat of many colors was the long-sleeved robe of one who did not have to work; others waited on him. Joseph's older brothers were hard-working shepherds. Joseph made matters even worse; he was a hateful upstart. He told his brothers about his grandiose dreams in which all the members of the family were bowing before him as though he were a king.

It is hard to have a younger brother who is Father's and Mother's pet and always gets the best of everything. It is hard to have a teacher blame you for something someone else did. It is natural to strike back and to hurt as much as

you can. The older brothers, by their rough and ugly acts, proved they could be as spiteful as Joseph. But today's Collect says that God shows His almighty power chiefly in mercy and pity. Joseph grew up and (as we shall see in a few weeks) learned how to be faithful to the merciful God.

Today's Collect is a prayer that God will give us the amount of His power ("measure of thy grace") that we need to live the kind of life He would want us to live.

Trinity XII, August 20, 1961

POSSIBLE SUBJECT: Who Gets the Credit?

BASED ON: Genesis 41:1,8,14-40 and the Epistle

The young Joseph we met last week was selfish, a boaster, and one who did not miss an opportunity to take to himself all the credit or honor he could. One would naturally think that such a person—roughly handled by his big brothers, sold into slavery, treated very unfairly in Potiphar's house though he had been a faithful slave, forgotten by his fellow jail-mates although he had been good to them—would have been bitter and would have wanted revenge. The wonderful part of the story is that he did not try to get even.

Joseph had been in prison for at least two years, and evidently he had used the time well. He had discovered that it is not important to get even and to get the credit. He also had discovered for himself the God of his father Jacob and his forebears Abraham and Isaac. He had learned that he had great abilities: he could help others, just for the joy of helping; he could bring cheer to those who were downhearted; he could even interpret dreams and calm those who worried and wondered. He had come to realize that his abilities were gifts from God, not things he could have acquired by himself. And he was thankful that God could use him to help others. When he was brought out of prison and was able to interpret Pharaoh's dreams, he said, "Give God the credit, not me."

In the Epistle today, the Apostle tells us that his credit ("sufficiency") and ours comes from God. This is a

good thing to learn. It is true for big people as well as little people. It is true of our ability to play games, to keep house, to help at home, to do well in our studies or in business.

Trinity XIII, August 27, 1961

POSSIBLE SUBJECT: God Works in Strange Ways

BASED ON: Genesis 43, and the Gospel and Collect

After filling in, briefly, the happenings in the intervening chapter and a half since last Sunday's episode, look closely at Joseph as he now appears in Chapter 43.

I would tell the story simply, making these two comments. First, God works in mysterious ways to give us opportunities to serve Him. By chance, Joseph's brothers came under the power of the brother they once hated and almost killed. In revenge he might have gloated over his advantage and made them squirm with guilt and fear and then made hard terms with them.

But how else can God train us in the ways of right dealing except by giving us opportunities to serve faithfully? The occasion on which it is possible for God's faithful people to do "true and laudable [praiseworthy] service" (Collect) is the opportunity God gives us to learn how to behave as His loving children.

The next time your little sister gets in your "things" and messes them up, remember this may be an opportunity God has given you to learn patience. Next time the teacher is irritable about something that happens in class, remember this may be God's way of giving you the chance to show loving-kindness to someone who is having a hard day.

The second thing I see in this chapter is that while Joseph did tease his brothers a bit, he was not spiteful or vengeful. He might well have been, after the way they had treated him. But no, they needed help and he gave it to them. Likewise, the father of the prodigal son might easily have been resentful and punished his son, but he forgave him and welcomed him home (Gospel). Jesus said that God's forgiveness of us is something like that.

We can learn a great deal from Joseph.

Book Notes

edited by Charles E. Batten

The New English Bible: New Testament. Oxford University Press and Cambridge University Press, 1961. 447 pages. \$4.95

The appearance in print of the New Testament, first volume to be published of *The New English Bible*, is an event of major importance, especially appropriate at the time of the 350th anniversary of the King James Version. For many reasons, this volume is a notable achievement. The physical make-up is pleasing. The text is set in a single wide column, and verse references have been moved to the side of the page. Topical headings have been introduced to guide the reader. The translation is the product of many minds representing most of the major forms of English Christianity, and the work of these scholars has been subjected to the scrutiny of a panel of experts on the English language. The translation has been made from the most accurate Greek text which may be reconstructed from all known manuscripts.

Occasionally we find a peculiarly English word or phrase slightly confusing to American readers, such as "farthing" and "pound." For the most part, however, the rendering is unmistakably clear. Many traditionally difficult passages have received helpful clarification. The rhythmical, yet often too-familiar language of the Authorized Version, has been deliberately abandoned. In its place is an English style which is vigorous and thought-provoking and yet true to the meaning of the original authors. (Henry M. Shires)

Translating the Bible, by Frederick C. Grant. The Seabury Press, 1961. 192 pages. \$4.25

Translating the Bible is another fitting commemoration of the 350th anniversary of the King James Version. Dr. Grant has given the history of every major translation or revision of the Bible, or parts of it, from Ezra to *The New English Bible*. It is a story told with authority, clarity, and interest, giving all of the necessary details—and,

at the same time, showing the broad sweep of the endeavor. An excellent chapter on the principles and problems of translation, together with a good bibliography, close the book. *Translating the Bible* combines Dr. Grant's wide background and thorough knowledge of his subject with a felicity of phrase and expression. This is a work which everyone interested in Bible study will want to read, and which he will enjoy as well.

Dynamic Redemption: Reflections on the Book of Common Prayer, by Bayard Hale Jones. The Seabury Press, 1961. 160 pages. \$3.25

Presented originally as lectures to lay people in Atlanta, Ga., this useful book conveys an enthusiasm for the Book of Common Prayer as much more than a manual of worship. It is the *religion* of the Prayer Book in its ancient depth and discrimination, with a keen sense of its relevance for today, which concerns Dr. Jones.

Dynamic Redemption deals with the pagan and pre-Christian elements of the Prayer Book, its inheritance from the primitive Church, the basic plan of the Christian Year and the use of Scripture connected with it. Here archaeology is well-enlightened by life. The distinctive character of the Prayer Book is found in the way it sets forth a dynamic redemption of man in nature; Dr. Jones shows how medieval and modern fallacies are avoided by contact with primitive and Eastern Christianity. As the author deals with the Eucharistic Sacrifice as the "Sacrament of Unity" and with the Holy Communion, his keen appreciation of Cranmer's skill and the functional beauty of the service is illuminating as well as interesting. His ideas have been largely embodied in some of the "Prayer Book Studies" of the Liturgical Commission.

Sometimes Dr. Jones's enthusiasm leads him to statements that sober study would hardly substantiate. (For example, is justification by faith another form of magic and is the text of the Sarum mass as free from unscriptural

theories as he suggests?) These foibles should not prevent the book from having a useful life in furthering an understanding of and enthusiasm for our liturgy. (Charles W. F. Smith)

Within the Church, by Ancilla. Longmans, Green & Co., 1960. 150 pages. \$3.50

One of the books rapidly on its way to becoming a modern religious classic is *The Following Feet*, which has to do with the conversion of Ancilla, pen name of a modern English lady. This volume is a further personal testimony dealing with her coming into the Church and what life means within it. It should be a help to members of the Church who so often take their membership for granted, for this book will enable them to see life within the Body from a fresh viewpoint. It is also an excellent apologia for those who wonder what the Church has to offer the individual today. It should rate high on any list of modern devotional literature.

Letters from a Headmaster's Study, by Charles Martin. Oxford University Press, 1961. 150 pages. \$3.00

For several years my office has been the recipient of most unusual letters, mailed periodically by the Headmaster of St. Alban's School, Washington, D.C., to members of the St. Alban's School family and their friends. After enjoying and profiting from these letters longer than I deserved, I made inquiry about the possibility of having them published. Others, however, had responded more quickly to their universal appeal, and I learned that publication was already in process. This book is the result.

Each letter springs directly from the experience of the headmaster with students, faculty, and parents. With uncommon wisdom and great feeling, the letters bridge the gap between an experience as it is usually viewed in our common society and as it can be observed and understood in the light of the judgment and the grace of God. And yet there is nothing at all about

the letters which suggests that Charles Martin for a moment feels himself to be speaking for that judgment and that grace. The book deserves a very wide reading and many years in print.

(David R. Hunter)

Shooting at Sharpeville, by Ambrose Reeves. Houghton Mifflin Co., 1961. 142 pages. \$3.50

On March 21, 1960, 69 men, women, and children were killed, and 136 others were hospitalized, by police bullets at Sharpeville, a town in the Union of South Africa. The Rt. Rev. Ambrose Reeves, the exiled (and now resigned) Bishop of Johannesburg, says, "This tragedy marks a watershed in South African affairs. Life can never be quite the same again for any racial group in the Union because of what happened on that Monday in Sharpeville."

The horror of the tragedy is compounded by the fact that the government made a seriously inaccurate account of the situation prior to the shooting—facts which the bishop obtained from the victims and which are reported in some fifty pages of the book. No official ever gave orders to the crowd to disperse or warned that force would be used if it did not. Someone who had no authority to give a command apparently did so. Fear that an atomic war might accidentally be triggered in much the same fashion haunts many of us.

The book is not pleasant reading, even though the author exonerates where possible, blames only where necessary. Twenty-three pages of photographs give vivid illustrations of police brutality and stupidity. Worse than the brutality and stupidity, says Bishop Reeves, is the hatred, contempt, and fear which caused the police to see the Africans only as potential enemies, thus preventing any real attempt to communicate with them. The police are charged by the South African government to administer repressive legislation and are finding it increasingly impossible to do so. Bishop Reeves states, "Human beings cannot administer unjust laws without serious consequences to themselves." He adds Macaulay's judgment concerning the abuse of power: "The most frightful of all spectacles [is] the strength of civilization without its mercy."

The concluding chapter is a forceful statement of opposition, on Christian grounds, to apartheid or "separate development." It calls on Christians of every race and culture to experience their essential unity in Christ. (R.U.S.)

Children of the Church. The Liturgical Press (Collegeville, Minn.), 1960. 120 pages. \$2.00

Family Customs—Easter to Pentecost, by Helen McLaughlin. The Liturgical Press, 1956. 56 pages. \$.20

These two Roman Catholic publications, used selectively, will prove very helpful in parish and family life in our Church. *Children of the Church* is "a guide for making the Liturgy live in the classroom," but it offers many suggestions for observing the Church Year which we can appropriate in our Sunday church schools and in our homes. A Jesse Tree, the Advent Antiphons, a Christ Candle, a quiz on Christmas customs, and choral readings stand out as new departures for us—and there are familiar blessings of the tree and crib. This volume will be a welcome addition to church school offices.

Family Customs is one of three volumes in a series by the same author. (The others are *Family Advent Customs* and *Christmas to Candlemas*.) It includes devotions for each season and appropriate customs such as recipes and foods for these times. Church workers will want to cull from *Family Customs* ideas for their own use and dissemination. (R.U.S.)

Sex Ways—In Fact and Faith, edited by Evelyn and Sylvanus Duwall. Association Press, 1961. 256 pages. \$3.95

This volume was written as preconference reading for the delegates to the North American Conference on Church and Family held at Green Lake, Wis., this past month. It presents summary discussions concerning the Christian faith and marriage, teenage involvements in sex, general sexual problems, family limitation, and proposals for strengthening family life. Those who are at all informed in the subjects will find the volume disappointing, for the material is very general. The best feature is a selected bibliography at the close of each chapter. The book will be most helpful to those who wish an elementary introduction to the whole field of sex and marriage in a Christian context.

The Profile of Communism, prepared by the Anti-Defamation League of B'nai B'rith, 1961 (revised). 119 pages. \$.95

This is a primer of 145 questions and answers dealing with the origin and development of communism, its principles and practices. While most (if not all) the information is already

known, it is helpful to have the evidence compiled in such readable form, serving as a forceful reminder of the vast difference that exists between word and deed. Particular attention is given to what has happened to the Jews, but very little is said about the weakening of Christian influence in Russia. One wishes that the information in this area were better documented and that much more had been written about how Communists carry on their work of infiltration, subversion, and sabotage within our country. However, *The Profile of Communism* provides a useful, pocket-size primer on communism and Communist techniques. Ample bibliographies are appended at the end of every chapter for those who wish to go further. Such readers would do well to read John C. Bennett's *Christianity and Communism Today*, which is reviewed below. (R.U.S.)

Christianity and Communism Today, by John C. Bennett. Association Press, 1960. 188 pages. \$3.50

Dr. Bennett has completely revised his earlier masterpiece, *Christianity and Communism*. In his new book he adds four sections to what he wrote twelve years ago: a summary of changes since 1948, "Significance of Changes Since Stalin," "Communism as a Problem in International Relations," and "Some Moral and Religious Objections to Coexistence." His main thesis remains unchanged: Christianity and communism are rival idea systems and ways of life rather than military power complexes. He calls for urgent study of basic conflicts lest nuclear extinction overcome mankind. (R.U.S.)

The Pastor's Prayerbook, edited by Robert N. Rodenmayer. Oxford University Press, 1960. 281 pages. \$5.00

The able Professor of Pastoral Theology of the Church Divinity School of the Pacific attempts "to meet a need of the pastors of all Christian churches, a collection of prayers which follows the rhythm of their days." The 641 prayers, selected from over 18,000 read and studied by the editor, is the finest modern compilation available. By his selection, Rodenmayer has shown his insight into the problems of the pastor in his private devotions and his public ministry. The sources range from many ancient and well-known men and writings to several contemporary authors. The editor includes a number of his own offerings. The notes and indexes of subjects and authors contribute greatly to the usefulness of the book.